

REFLECTING THE REFLECTIVE JOURNAL TRAINING IN SOUTH SULAWESI, INDONESIA: THE CASE OF SECONDARY TEACHERS FROM BUGIS ETHNIC GROUP

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Abstract

This paper describes research into the efficacy of the Reflective Practice (RP) training for teachers in Sulawesi, Indonesia by the Decentralized Basic Education Project of the Organization for Economic Co-operation and Development (OECD) and United State Aid for International Development (USAID) through teacher professional development training called Better teaching and Learning Training (BTL). Reflective Practice (RP) is a discursive mode of teacher professional development which aims to encourage teachers, both as practitioners and educators, to commit to their own professional development through inquiry into different practices and ways of thinking. To sustain RP, teachers need to demonstrate autonomy and develop critical thinking skills. However I argue that RP as a discourse contains certain imposed ideological assumptions that may be inapplicable in a different socio-cultural context, such as that of the *Bugis* people of Sulawesi. The conception of RP within BTL, how teachers learn and apply RP and also the problems that they have during the training are presented and elaborated in this paper, and result from my own reflection as part of BTL team training. I conclude that it is necessary to contextualize this practice to a more local based approach

Introduction

This paper is reflecting on how the teachers from the *Bugis* ethnic learn to be reflective. The paper is based on the study conducted from 2011 up to now in Sidrap, South Sulawesi, Indonesia. This study involves ten teacher participations in giving their voices and sharing experiences of the training and their reflective practices post the training. The participants were the secondary teachers who attended the training. I was involved in this training as the facilitator. I use the notion of “being an insider ethnographic” (O’Reilly, p.109) to emphasize on the issue of potential biased and power regarding the participant involvement. The data were collected through interview and observation using the digital video recording. My study explores the cultural barriers that may prevent secondary teachers from adopting reflective practice post a training of Better Learning Teaching (BTL) from Decentralized Basic Education programs (DBE); a mutual partnership program between Government of Indonesia (GOI) and United States Agency for International Development (USAID). *In this paper, I manage to present how the Reflective Journal training was carried out and reflecting the barriers that prevent*

teachers to be reflective.

The growing number of teacher professional development programs has been around in Indonesia since 2000 (Atwell, 2006; Bjork, 2005; Jalal et al., 2009). Unfortunately not many of these professional development programs could provide teachers with more continuously developed program. The existence of professional developments from the International Government Organizations (IGOs) such as USAID, AUSAID, British Council and the World Bank and United Nation (UN) organization have shaped a new bright future to the teachers professionalism through their new concept of professional development program that focus on the self-directive, collaborative, inquiry based learning (Geyer, 2008; Johnson, 2006). However, since these are imported (Heyward, 2009 and Atweel, 2006), most of the programs delivered without contextualizing the social cultural of the trainees. The programs employed the local people to manage the programs such as DF (District Facilitator) and DC (District Coordinator). These two facilitators are keys to the success of the program particularly in the implementation of the programs' modules. Yet, during the training less effort were given to localize the modules content. Decentralized Basic Education Programs (DBE) is the focus of this study. One of the teachers training from DBE's program is BTL (Better Teaching and Learning) training. Reflective journal is one of the sessions from BTL.

I begin the paper by narrating my positioning as both researcher and teacher educator within this study. It will follow by a brief introduction of the reflective Journal training from the USAID. I then move on to define the reflective practice/ reflective journal and also present my argument on how essential is to contextualize the training using the ethnicity discourse. The final section will be to reflect on the barrier through deconstructing the Institutional culture and ethnicity of the secondary teachers in South Sulawesi, Indonesia.

Who am I?

I am an English teacher educator, teaching at Makassar State University (UNM) in South Sulawesi, Indonesia. I was working with both in-service and pre-service teachers at the secondary schools in my region. I have established my own non-business oriented teacher organization that deals with teachers' development, named *Lembaran Mulia*. Through *Lembaran Mulia*, I organized several workshops and within South Sulawesi's regions. Another role was being a District Facilitator (DF) in Decentralized Basic Education (DBE) programs, programs for teacher education development. These roles enabled me to meet and interact with the teachers from central district to local districts. Through workshops and seminars; various stories, experiences, complaints, and problems were shared by the teachers. The teachers were trainees who have been teaching up to five years. They are secondary teachers from districts of several regencies in South Sulawesi.

What is the training about

In this section I discuss how the reflective journal training of Decentralized Basic Education (DBE) programs are introduced. I begin by presenting the issue of how the USAID and GOI reached the mutual understanding of DBE programs and also describe how the teachers learn to write a journal within the training.

In Indonesia, teacher's professionalism contributes to the academic achievement of students (Jalal, Samani, Chang, Stevenson, Ragatz, & Negara, 2009). The report of Jalal, et al., 2009) based on the survey of Program for International Student Assessment (PISA) in 2006, among 57 countries, Indonesia ranked below 48 for Science, reading, and Maths (ibid). Regardless the fact that a small number of Indonesian students were actually successful in International Olympic competition (2007) (ibid), Yet, the majority of the unsuccessful achievers remain as "a national concern" or what Jalal et al. define "the ultimate concern of the state" (p.6). *GoI* address this issue by improving the quality of teachers' management and development.

Reformation in Education sectors becomes essential for *GoI* (Jalal et al., 2009) particularly for improvement in teacher quality. The enactment of two important legislations (2003 Education Law and the 2005 Teacher and Lecturer Law) is the stepping stone for government to support the teachers' professionalism. One implementation of the program is to improve the quality of teacher through a program called "NATIONAL TEACHER CERTIFICATION PROGRAM" (well-known in Indonesia as *Sertifikasi Guru Nasional (SKN)*). This is a program to ensure that the teachers who are already in service meet the national standardized teacher qualities. These qualities and competencies are all reflected in the new legislations.

Ensuring that in-service teachers have met the standard qualities is a difficult task for *GOI*. To support this task, *USAID* came to an agreement with *GOI*. They initiated programs well known as *Decentralized Basic Education (DBE)*. *DBE* is not only focused on the teachers' quality improvement but also the transformations of education. These transformations include developing the quality and relevance of formal junior secondary and non-formal education. To achieve this, *DBE* has developed and executed a major teacher training program called the *Life Skills Training Program* (Jalal et al, 2009; Panrita, 2009).

The programs were in five years contracts (2006 to 2011) and covered many aspects of teachers' professional development from educational policy and curriculum to teaching pedagogy. One aspect of the training is reflective practice. (Panrita, 2009b). The *USAID/Indonesia Decentralized Basic Education (DBE)* program is a partnership between the Government of Indonesia and the Government of the United States of America under a Strategic Objective Agreement (*SOAG*) between the Coordinating Ministry for People's Welfare (*Menko Kesra*) and *USAID*.

The *DBE* programs were delivered in three stages (*DBE1*, 2, and 3) and are considered effective for three reasons. Firstly, It is a very comprehensive program because it covers not only teachers pedagogy (*DBE3*) but also *ICT* in teaching (*DBE2*) and the school management, the policy, and curriculum (*DBE1*). This training was attended by 800 teachers in South Sulawesi (704 teachers who are teachers of Science, Social Science, Mathematics, Bahasa Indonesia, and English) (Panrita, 2009a). The training was supported by 75 District facilitators and 14 national ones and two consultant from Makassar State University (*UNM*) and "Lembaga Penjamin Mutu Pendidikan (*LPMP*)" or the quality assurance of Education Institution. There were only five partnering agencies involved in this program. The number of the trainees were 166 from Makassar 150 from Palopo, 154 from Pinrang , 166 from Soppeng and 164 were from Sidrap 164) (Panrita, 2009)

Secondly, the training is an ongoing process and continuously monitored. It is shared to other school through a replication program even though the school is not included as a "partnership" school. Thirdly, the training is a district based level with the supervision of the District Facilitator (*DF*) (*DBE Document*). The fourth is the approach used in the training which is called *ICARE* (*Introduction, Connection, Application, Reflection, and Extension*)(*DBE document*) was implemented to support teachers and facilitators to understand, learn, and apply the module meaningfully. These advantages are expected to enable teachers to be able to do a reflection as the completion of the whole training.

The modules of the *Life skills training* are designed into seven stages. These seven stages are; *Better Teaching and Learning, Integrating Life Skills into Classroom Learning, ICT for Life Skills Education, How the Community Can Act as a Resource for Life Skills Education, Integrating Life Skills into the National Standards, Teaching and Learning for Life Skills, Assessing Life Skills*. One of the module components is writing reflective journal (*DBE Document*) as the last session of the whole *BTL* training (see the *DBE module* attached). The teachers assisted by the *DFs*, were assigned to reflect on their micro teaching performance (given as one part of the training session). The teacher guided by the *DFs* was expected to be able to reflect on their teaching performance. This whole process implied that teachers would be reflective and able to write journal. This practice is expected to equip teachers to change their practice to be more professional (*Module of Decentralized Basic Education (DBE); Better Teaching and Learning (BTL) 1*). This is in line with the national

standardized model of becoming professional teacher (Jalal et al., 2009)

As the facilitator at the district level (DF) and both representatives of UNM, I was to monitor and guide the teachers. These responsibilities lead me to a reflection of the teachers' attitude during the training program. During the session they were trained to write the journal reflection. I noticed even though some teachers were familiar with journal reflection but they do not know how to write the journal. At that moment, I was a bit upset to them, since most of them are in-service and senior teachers. I expect them to have more experience in this practice. Now, I realize that reflective practice is not just a skill that can be learnt over training (Winch, 2006). This understanding leads me to a question why the teachers are having problem writing the journal.

What is Reflective Practice/Journal?

In teacher professional development, Reflective Practice has been addressed as a significant practice to enhance teacher professionalism (J. J. Marcos, Sanchez, & Tillema, , 2008). Yet, many others claim that this practice brings no effect to educational change at the teacher practice. These arguments produce the unclear notion of what counts as reflective practice. There are many different ways of defining and understanding the notion of reflective practice that are reflected in the literature. This confusion brings crucial effect to the way reflective practice is carried out and explores within the research and literature (Black & Plowright, 2010; Dimova & Loughran, 2009; Williams & Grudnoff, 2011; Black and Plowright, 2010; Dimova and Loughran, 2009). Some define reflective practice as a skill that can be taught (Russell, 2005) others claims that it is a discourse that cannot be taught over training it is a long process to be adopted (Van Woerkom, 2011; Winch, 2006; Reybold, 2001). These notion are misleading which in turn affect how reflective practice is applied an implemented within teacher practice in any different context.

Studies define reflective practice as a skill that can be learnt through training often claims that teachers' lack of skill and capabilities contributes to the failure of adopting the reflective practice. A study conducted in Tanzania for instance claims that teacher lack of capabilities in writing journal due to their lack of skills in English writing and critical thinking (Otienoh, 2011). Another similar study conducted in Turkey claims that giving teachers more autonomy will make them more reflective in their journal (Genc, 2010). This study did not address the importance of knowing whether the teachers in Turkey have their own autonomy or not. Genc did not also discussed how the social and cultural context of teachers in Turkey constructed the teachers knowledge and understanding about their teaching and learning. These studies only seek to blame teachers without understanding that reflective practice is a not only a matter of ability in writing a journal. It is more than that.

Reflective Practice aims at encouraging teachers not only as practitioners but also educators to commit to their own professional development. This is achieved within the sustainable effort to learn with embedded norms of inquiry, questioning, and discovery in ways of thinking and practice (York-Barr, Sommer, Ghore, & Montie, 2006; Van Woerkom, 2011). To sustain the reflective practice, teacher needs to demonstrate a self-autonomy (Winch, 2006; Calderhead 1989), develop critical thinking skills (Van Woerkom, 2011), poses a leadership (James, 1989) and be action oriented" in and on" (Schon, 1987, 1983). This notion frames the reflective practice as a discourse contain certain imposed ideology (VanWoerkom, 2011, 2008; Calderhead, 1989) that might be inapplicable to others at any different context (Calderhead, 1989).

Why I focus on the ethnicity

The starting point of this section is to link the notion of ethnicity to reflective thought. Reflective practice is located in the modern literacy/critical literacy that enable people to view text not only a merely text to bring information but it a more a dialogic way to learn to know the world, identify with

it and create their own identity. The foundation to be reflective is the word “critical reflective thought” which is the core of the literate society. It is then crucial to explore what is literacy within ethnicity and how this become the foundation to the ways of knowing and doing (Giroux, 1991; McLeren, 1991 and Baynham, 1995).

There is different conceptualization and practice of literacy. This difference is then is important to be addressed and to be explored to support how the ways of knowing and doing permeates within tradition and become one of the marker of being within a certain group such as ethnic difference. The studies, works and scholar concerned on the orality and literacy is few especially within ethnicity. The works of Idrus (2003); Donigher (1991) Sears (1996), Flueficker and Sears (1991) cited in Cummins (2003), Jack (1987) cited in Cummings (2003) Ong(1983), Pelras(1997) cited in Idrus (2003)). These scholars discuss and concern of the place of Orality and literacy within tradition and how the society interplay and be identified with this tradition.

The work of Cummings (2003) supports the argument of how the ethnic of Makassar which resembles Bugis ethnic (Idrus, 2003) as a both literate and oral culture. Thus, Bugis tradition which is influenced a lot within the Oral and literal tradition has different concept and practice of literacy from the Western (Cummings, 2003; Ong, 1982.) This has impact on the concept of learning, knowledge and how teacher is valued within education and society.

Literacy deals with the view of schooling and how the knowledge is constructed through language. The word literacy is explored from the notion that arises within the postmodernism (Brandt, 1990; Giroux, 1988; 1991; McLeren, 1991). What is mean to be literate today can have difference essence toward what is meant to be literate within Asian concept (Ong, 1982). The literacy development is moving fast along with the technology and this also disposition how people conceptualize and value the text. This is then become the concern of the World Bank and United Nation(UN) to address the matter within the World Literacy movement particularly to developing countries with the target to combat the poverty.

The statement marks the urgency to address to promote Literacy to the rest of the world. This is how then there a mismatch between what to be perceived as Literate in Asian and literate in the Anglo Saxon culture(Baynham1995).To be literate is not only the ability to sound the word, it is more than a skill (Hirsch Jr,1989). Being literate means being able to put evaluation or judgment within a belief and assumption and knowledge that support the analysis and the reading process (Bayham, 1995).

The concept of literacy evolved in terms of definition over the years. It is more than ability to read and understand a text; it is how text forms an identity; what people do with literacy—the values people place on various acts and their associated ideologies. In other words, literacy is more than linguistic; it is political and social practice that limits or creates possibilities for which people become as literate beings (Barton & Hamilton, 2000; Baynham, 1995; P. Freire, 1972; Giroux, Gee, 1996, 2000; Street, 1995; Sluys and Levinson, 2006)

Text (text and visual) is the medium which people learn to be literate (Sluys et al, 2006; McLeren, 1999; Giroux, 1999). The engagement of text does not just implying merely reading the text but what to go beyond this. Text defines here not only the written but also the discourse that identify or become the marker of a phenomena or a situation To read between the text/the line means to go beyond To go beyond means to undertake a dialogue with the multiple languages, to understand how discourses, text from others inform or construct meaning from different location, history and experiences Thus various texts support the enhancement of literacy.

The access to different various texts determine the success of the literacy development. The developed countries can easily gain the access. The access to literature for like printed material is no longer an issue compare to the developing countries. This is makes the teaching of literacy easier. The access determines the success as; Modes, and genre without the ability to negotiate and critically examine multiple forms of text, a “proficient” reader might only be proficient enough to superficially understand these texts (Steven, 2006; p.25).

Apart from access to various form of text, Inquiry or questioning skills is essential in building the literacy. To questions a text demands reading texts and filtering them for positionalities, agendas, and purposes (Zeihner, 1999, Love, 1994; Steven,1996). This leads to deeper exploration of a text that produces different opinions, many plausible interpretations which bring into a great discussion that in more dialogic and meaningful.

The dialogues within exploration of the text enable the construction and the communication of identity (Steven, 2006; Gee, 1996) which creates voice and agency. Gee (1996) and Steven (2006) list two important aspects of fluidity within identity. One, we shift how we act and behave from context to context. As we’ve mentioned, part and parcel of being a critical reader is being able to recognize the various discourses, or ways of being, doing, and acting (Gee, 1996) that are communicated via texts. Similarly and relationally, we shift our linguistic registers, behaviours, and tones when we move from context to context. Two, we use texts and textual markers as key ways of constructing and communicating our identities, particularly in relation to others. In the opening scenario, differing identities were suggested by the grandmother, the young businessman, and the teenager, all through use of textual markers (Steven, 1996; 2006). The whole process of literacy development is a crucial foundation for productive, critical citizenship in a democracy (Cherland & Harper, 2007; Harper & Bean, 2006).

The oral and literate tradition on the contrary produce certain characterise that have implication to the how teachers are being valued. In oral culture experienced is intellectualized mnemonically (p.33, Ong, 2012), in primary oral culture: thought and expression tend to be ; 1)additive rather than subordinatitve;2)Aggregative rather than analytic; 3)Redundant/copious; 4) agonistically toned; 5)empathetic and participatory rather than objectively distanced; 6) homeostatic; 7)

The implication of these characteristics to create a more way of learning or getting information which lead to value that the one who owns or tell the story is the one who knows a lot. This process creates no chance of a further interaction such a dialogic or interactive process. The role of the teachers or the one story teller then becomes so essential in the knowledge building and information process (Cummings, 2003.). The listener or the audience of the story teller stay or remain a passive listener

Having a previous experiences studying the female English teachers in my own ethnic, *the Bugis* (Marzuki, 2005), I decided to continue the journey of exploring my own community. Thus, it essential for me to define the notion of ethnicity , which in this paper I define the ethnicity as “an emergent and dynamic process of being and becoming” (Gunaratnam, 2003, p.19). I employ the notion of ethnicity within the postcolonial relations that have been “played out” on the global context and brought impact at the local (Ibid). I use the ethnicity concept as a way of exploring to “rupture and to shifts” (Ibid, p.19) in epistemological understanding. It is to equip me to differentiate the “Western and the Others” (Sayid, 2000 cited in Gunaratnam, 2003, p.19) that highlight a global relationship and marks all identities. My study is dealing with the notion of RP as the “Western discourse (Van Woerkom, 2011; Winch, 2006), Thus, the knowledge of ethnicity within postcolonial concept will accommodate my understanding on how the Western concept of RP are negotiated and contested within the *Bugis* teachers.

What is the Reflective practice?

It is argued that Reflective Practice is Western based discourse (Calderhead, 1989; Van Woerkom, 2011; Winc, 2006). It will be challenging for me to explore how the reflective practices are negotiated, contested, and applied within a non-western based tradition context such as South Sulawesi. In Wenger (1998) "Communities of Practices", he defines that identity is concerned with the social formation of the person, the cultural interpretation of the body, and the creation and use of the markers (p.14). Gender, class, ethnicity, are some important discourses within the formation of identity. These discourses become the way to explore how teachers within the *Bugis* community learn to be reflective.

Fundamental to understanding the implementation of the Reflective Practice are the discursive concept of knowledge and identity (Colin and Karsenti, 2001; Colin, 2011; Musanti & Pence, 2010). They argue that teacher's knowledge literally sets the limits of their capacity to reflect because they can only think through the lenses provided by the knowledge and ideas to which they have been exposed to. Therefore questions such as "Who are the teachers? How they were taught and where they are located?" are all relevant.

Reflection is the foundation to the teaching pedagogy (Mannen, 1995). Mannen (1994) views pedagogy as a practice which is similar to the reflection because in "rearing children the involvement of judgement, forethought caution are part of being reflective to the purpose of teaching and pedagogy itself (p 33), which raise the idea that RP is actually something not new within education (Mannen, 1995). Van Mannen critically argues that there nothing "provocative" to the idea of RP as a central to the life of educator (p.33). He questioned the reflective practice in a method sense. How to be reflective and what "skill" that should acquire in order to be reflective (Russel 2006; VanMannen, 1995). If the reflective practice is a set of skills then it is a kind of competency that can be taught (Russell, 2006). Not only skills that involve reaching the competency but also attitudes (Mannen, Dewey). The attitudes determine the level of the reflection.

The skill that mostly scholars mentioned to be reflective is critical thinking. This skills t mostly based on the logic and rationalistic concept (Richmond, 2007;) which belongs to the western ways of knowing and doing (Van Woerkom, 2011; Winc, 2006). To be reflective, reasoning crucially involves. Being critical involves a high degree of thinking, judgmental based, which is mostly known as "critical thinking". This is fundamental to the process of becoming reflective. To be critical in thinking is a part of the literacy development within Western standardized curriculum of Literacy development This is lead to the teaching and the concept of Literacy within culture, Bugis Ethnicity.

Tracking the Cultural Barriers within Literature

Critical reflection takes place within frame of reference of an individual, who in turn embody an internalization of societal and cultural norms and values. This makes reflection a socially and historically embedded process, which is therefore inherently political, and thus shaped by ideology (Van Woerkom, 2011),. This supports the notion that to understand how teachers are learning to reflect critically in their practice, understanding the cultural norms of values of teachers is crucial and essential to be valued. This is because it influences how teachers adopt and implement reflective practice. It is claimed that Asian Education systems exhibit "Transmissive Pedagogical Practices" that may inhibit reflective practices (Alexander, 2001). Fewer studies have focused on operationalizing critical reflection (Van Woerkom & Croon, 2008), on researching to what extent people are capable of critical reflection, or on reaching to what extend critical reflection actually leads to fulfilment of particular ideals or even could lead to some delay due to any cultural barriers occurred.

Reflective practice is valued as a "Western discourse (Prescott, 2002) that created barriers in the implementation. I use Brunei Darussalam and Malaysia as examples in Asia which share common values to Indonesia. The study conducted by (Prescott, 2002) and Minnies (1999 cited in Prescott,

2002) in Brunei Darussalam. The participants of the study will be student-teachers studying BA Education program. The study summarize that social-cultural distinctiveness of Brunei has produced a number of impediments to the implementation of reflective practice strategies to the English teachers education. These studies suggest that this distinctiveness such as Islamic values and Bruneian values prevent teachers to be more critical in their own practice. Unfortunately, these studies failed to present the cultural barrier that existed within the participants. This is due to the methods of gathering the information that were limited to the open-ended questionnaire only. This study has failed to explore deeply how the Brunei values and Islam values make reflective practice discourse difficult to attain. The study doesn't provide further information on how this issue can be resolved. It doesn't further seek any factors that can encourage the development of the teachers in Brunei ways of knowing. The factors lead to a better implementation of reflective practice.

There is a close relationship between epistemological development and learning. To be reflective, a change in epistemological belief needs to be addressed. A study conducted by Reybold (2001) in Malaysia which aimed at identifies factors that encourage changes in Malaysian women's epistemology which affect how the reflective practice was implemented. Based on constant comparative analysis of in-depth interviews with 14 Malaysian women, the author identified three cultural factors that encourage transformation of thinking and knowing: Family support of education for women and girls, formal and informal learning experiences, and extended international opportunities. Epistemological development occurs as a woman negotiates conflict between her cultural and personal mode of self. The study argues that reflective practice can be implemented if there is a change in the teachers' epistemological beliefs. Still, cultural conflicts existed during the process.

Changes occur if the teachers are given more autonomy (Atwell, 2006; Bjork, 2003; Heyward, 2008). The cultural differences affect the success of professional development in Indonesia. The fact that most of the education reforms are imported from the developed nation creates an inevitable culture clash (Ibid). The school based management program is one example that requires teachers' autonomy but poses problems since the lack of leadership of the local teachers (Atwell, 2006). The study about the implementation of the school based management policy in three different provinces in Indonesia which conducted by Heyward (2008) in Tidore, Maluku, Atwell (2006) Central Lombok, Indonesia, Bjork (2003) in East Java produced findings that teachers and school capacities are limited in understanding and implementing the policy due to the cultural values differences. However these three studies did not deeply explore the cultural values of these participants from the three provinces. Heyward's findings for instance are very weak in terms of research method. The data were collected based on the semi structured interview and surveys from the 80 respondent of 21 schools. The data did not provide enough data nor was it a rich description of the participants' understanding and experiences. The study was only focused on drawing a general understanding of the issue.

These studies have provide an understanding for me that cultural barrier or clash did occur when the reflective practice or any other professional development that has a Western based tradition implemented within Indonesia and Asian countries like Brunei and Malaysia. However, the lack of details exploration of the barriers existed due to the neglecting of the ethnicity and religious differences in Indonesia. Thus, It is urgent to conduct research that focus on the ethnicity and religion.

Another issue that I need to address is that most of the studies focused on the application of reflective practice to the pre-service teachers or student teachers (Janssen, Hullu, & Tigelaar, 2008; Lee, 2007; Miri, David & Uri, 2007). However, there is a contention that while the rhetoric of reflective practice within the profession appears to be widespread, the practice may not be (Williams and Grudnoff, 2011). Most of the studies for reflective practice put the burden only on the pre-service teacher (Williams & Grudnoff, 2011). This has left the in-service teachers to be the supervisor for teaching the pre-service teachers to be reflective. It is believed that in-service teachers are capable of being reflective. In fact through the comparison of the 12 beginning and 12 experienced teachers, there seems no gap between them in the understanding and application of the reflective practice. Thus, I

believe that further studies on the in-service teachers' experience of reflective practice still need to be conducted.

Reflecting the Barriers within Indonesia and Bugis Context

This section presents the analysis of the barrier through the deconstruction of Indonesian Institutional culture and the Bugis culture. It presents my argument on how the culture barriers affect teachers to be reflective.

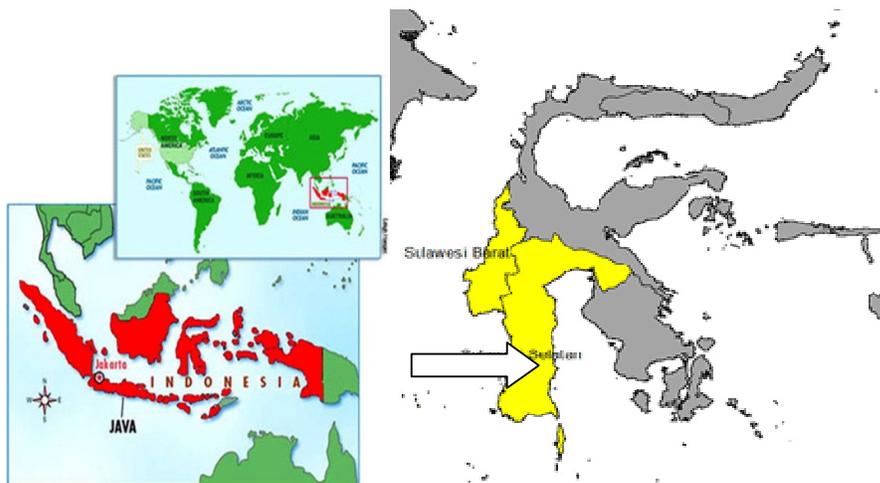
Institutionalized Culture; The Indonesian culture

This section deals with the social political of Indonesia that influences how the teachers are position within the education discourses. The discourse on education in Indonesian is closely related to a consideration of the political culture of the "New Order" government which ruled the country for more than 30 years ((1967–1998). Under the regime of Soeharto' "New Order", Indonesia was formally centralized. The central educational authority controls almost every aspect of schooling (Jalal, 2009, Bjork, 2005) at the provincial and district levels (Heyward, 2008; Raihani, 2007). As a result the district is very dependent on the central administration. Government of Indonesia (GoI) managed sectors of education from policy to teachers. GoI managed teachers not only from the recruitment but also the systems of evaluation and promotion and professional development program (Bjork, 2006; Zulfikar, 2009; Jalal, Samani, Chang, Stevenson, Ragatz, & Negara, 2009). This creates an "institutionalized culture"(Bjork, 2005, 2006) that construct teachers epistemology of their own profession. As a consequence the Institutionalized culture of Indonesian teachers has produced what Heyward (2006) argue as four "cultural constructs" effects. These cultural constructs effects, firstly, the tendency of members of a collectivist society to act and think in groups, acceptance of regulation, (2) teaching regarded as duty, (3) the hierarchical nature society, acceptance and reverence for authority, valuing obedience; high power distance, (4) a perception of knowledge as collective accumulated, attested and transferred (5) tendency to avoid direct conflict, valuing of harmony, (6) a view of nation as like family (p.49). This institutionalized culture has deeply influence teachers in Indonesia even after the fall of Soeharto's regime.

The fall of Soeharto regime in 1998 was followed by great political reforms. The post Soeharto era is known as "Reformation Era". The government in political reforms in this era passed the Regional Autonomy Law which introduced during the Habiby presidency (1998-1999). This Law has affect all sectors of Indonesian government ever since, including education (Bjork, 2006; GoI, 1999; Heyward, 2008). One of the influences from the Regional Autonomy Law (in the late 1990's) is the decentralization in education (Ibid).

One of the implementation of decentralization in Education is school based management policy or in Indonesia known as *Manajemen Berbasis Sekolah* (MBS). This policy expected to promote independency of a school from principals to teachers in terms of interpreting curriculum, school management, and teachers' development (Ibid).However, due to the "institutionalized culture" and "the four cultural" constructs that has been making the implementation of decentralization moving too slow. Teachers who regarded their job as duty, the tendency to accept and revere for authority, being obedience to government make the School based management policy become impossible to be reached (Bjork, 2006, 2005 ; Heyward, 2008). This consequently influences how teachers value their profession and how they reflect. How could they be reflective if they have no value of reflective practice such as self-autonomy (Winch, 2006; Calderhead 1989), critical thinking skills (Van Woerkom, 2011), leadership (James, 1989)?

The Bugis Culture



Map : South Sulawesi within the world and Indonesia

South Sulawesi ([Indonesian](#): *Sulawesi Selatan*, short form *Sulsel*) is one of the 33 provinces of [Indonesia](#). South Sulawesi is located on the western southern peninsula of [Sulawesi Island](#). It is bordered by [Central Sulawesi](#) province to the north, [South East Sulawesi](#) province to the east and [West Sulawesi](#) province to the west (West Sulawesi province is now split from South Sulawesi in 2004 and become one independent province"(*BPS Provinsi Sulawesi Selatan, 2005*)).

South Sulawesi has four major ethnic groups which may be also considered as the original population of South Sulawesi (Mahmud, 2009). They are *Bugis* (41.9%), *Makassarese* (25.43%), *Toraja* (9.02%), *Mandar* (6.1%) and some minor ethnics group that are fundamentally also part of these four ethnic groups. Most of South Sulawesi population is Islam which comprises of 87.88% and these are mostly *Bugis*, *Makassarese*, and *Mandar* group whereas *Toraja* and some *Duri* are Christian (Ibid)

The *Bugis* modern but value social systems, tradition, and religion which is described in this project as "the customary laws" highly (Mahmud, 2008; Idrus, 2006) The way people understand and implement these customary law are based on Islam. The *Bugis* considers the customary as one of the life guidance up to the present (Mahmud, 2008; Idrus, 2005; Graham, 2001). One of this customary law known as *lima pangadereng* or "*Lima Akketeningen* (five rules as a system of conduct). These five rules are; 1) *Ada tongeng (berkata benar)* (Be truthful); 2) *Lempuk(Lurus,jujur)*(honesty), 3) *Getteng (teguh pada keyakinan yang benar* (Persistent to self belief and knowledg),4) *Sipakatau (Saling memanusikan)*(Respect others) and 5) *Mappesona ri dewata se'wae (berserah diri pada Allah)*(belive in God) (Lagousi and Hamid 2005, p.18). These are the customary laws that practice by Bugis- which aims at one single principle to maintain "*siri*".

Siri is a powerful regulator or social control that guides these ethnics in applying the three customary laws. *Siri* is defined as a shame or compassion. Thus religion and ethnicities are linked to the way the *Bugis* will be understood within my research. The next paragraph will briefly present how this shame and confession construct their epistemology.

Siri is central to the Bugis and Makassar life because it represents their identity. *Siri* is how they value life '*sumange*', reflected in their "behavior and (Idrus, 2003; Lagousi & Hamid, 2005; Mahmud, 2009), way of thinking (Abdullah, 1985;37 cited in Idrus, 2003). *Siri* defines variably by many the *Bugis*- such as ' a media for maintaining pride' (Lagousi & Hamid, 2005; Matullada, 1995). Aninternational scholar like Milar (1988) use the word "social location" and Robinson (2001) use the word "*onro*" to define *siri*. However, *siri* mainly, can be seen as 'the soul and sprit of an individual'

(Idrus, 2003, p.39).

The *Bugis* are famous for their social status oriented, and being proud or having pride/ *siri* (Mahmud, 2009). These are the shared or collective identities that represent the *Bugis* among other members of ethnicities in South Sulawesi and Indonesia. Status oriented implies the importance of having a good status/high status or in Bugis called *onro* (Idrus, 2005; Mahmud, 2009) *Onro* or social status is very crucial to the *Bugis*. This is also relevant to gaining *siri*. As a hierarchical society (Mahmud, 2008; Idrus, 2006; Millar, 1983), the *Bugis* defines their status both achieved and also ascribed. Even though in 1957, they have consented to the abolition of the noble-dominated kingdoms of their past, the *Bugis* have remained notably preoccupied with ascriptive rank (Millar, 1983, p.478). Thus even though since Indonesian Independence 1945, the *Bugis* have adopted changes and be more modern but still “*onro*” or what Millar defined as Social location (Knowing one’s hierarchical position with respects to others individual) still practice (Mahmud, 2008). This social location influence how people perceived others.

Ascribed status is only gained through the noble kinship. Someone born from a royal family will be respected and is usually addressed as “*puang*” or “*andi*”. The achieved status is based on wealth and education. Thus if a person is well educated or rich their status will be increased. Teachers are educated person and respected and sometimes are addressed as “*tuang guru*” (Marzuki, 2005; Mahmud, 2008).

The title is a label given to the teachers from the *Bugis* ethnic which implied the ways teacher are valued within the *Bugis* community. “*Tuang*” means master and “*guru* means teacher”. Teacher in *Bugis* is culturally has been defined as a respectable and honored job (Marzuki, 2005 and Mahmud, 2009). The section below discusses *Bugis* comes up with this term.

In the period between independence in 1945 until the early 1970s, the teaching profession was regarded as highly prestigious (Jalal, Samani, Chang, Stevenson, Ragatz, Negara, 2009) thus for *Bugis*- being teacher is a pride (Marzuki, 2004). The pride as a teacher in a sense that teacher is a smart, knowledgeable people that are respected in the society (Marzuki, 2005). This link to the understanding of the way *Bugis*- women value their selves as a “teacher” who should be respected, knows a lot and able to transfer this knowledge to her students. This is in line with the notion of a “large power distance” situation in Indonesia in regarding student teacher relationship (Hofstede, Hofstede, & Minkov, 2010) This respect makes teachers publicly never contradicted or criticized. This is creating no room for students and teachers for discussion. It is then difficult for teachers to evaluate or critic their own teaching particularly by writing or reflecting through a journal.

In the *Bugis*- culture, teacher is addressed as “the master teacher” or “*Tuang guru*” because of the valuable values attached to this status which creates pride. The pride might also link to the achieved status as being “civil servant” (heritage from the colonial notion of being “*pegawai negeri*”) is respectable (Mahmud, 2006). Being civil servant attracts many teachers because of its prestige and security (financially). This indicated by the oversupply of the teacher. The oversupply caused by the hiring policy to those entitles teachers to be civil servant. Thus, becoming teacher is a stepping stone to achieve the status (Jalal et al., 2009). The teachers in *Bugis* value themselves highly respectable because of the achieved status. The achieved status they have as a prestige of being teacher which also keeps their *siri* their *onro* (social location) (Idrus, 2005 and Mahmud, 2006). Maintaining the achieved status affects teacher to demonstrate a leadership within their profession. The value of Reflective practice like being critical to the government policy regarding teacher’s development is a difficult task to be performed. One of the examples is some public teachers at the region unable to protest or to say their opinion regarding the local education district policy implementation. Once they speak up, they will be silenced and label as a defiant public government.

Conclusion

The notion of Reflective practice is discursive. To link with how the teachers from the Bugis ethnicity background identify through this practice is long and laborious process. There are two major exploration that being discussed which are 1) How the Reflective Practice is placed within the literacy in the Western concept; 2) How the teachers contextualize the practice within their ways of knowing and doing within the notion of oral and literate tradition. This exploration is still being developed at the moment along with several new themes that may arise from the data.

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APPENDIX

Abbreviations

CPD	Continuous professional development
DBE	Decentralized Basic Education
CPD	Continuous professional development
BTL	Better Learning and Teaching
DIKNAS	Dinas Pendidikan Nasional (National Education Office)
UNM	Universitas Negeri Makassar (Makassar State University)
MONE	Ministry of National Education
IGOs	International government organization
DF	District Facilitator
DC	District coordinator
PC	Provincial Coordinator
LPMP	Lembaga Penjamin Mutu Pendidikan (Institute for Educational Quality Assurance)
PDT	Professional development training
GOI	Government of Indonesia
USAID	United State Agency for International Development
RP	Reflective Practice
ICARE	Introduction, Connection, Application, Reflection, and Extension
SMP	Sekolah Menengah Pertama : Secondary School

